

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

No. 28, Vol. XXIV.

Saturday, July 12, 1862.

Price One Penny.

PROGRESSIVE POWER OF TRUTH.

The Gospel of Jesus Christ, since its restoration in these last days, has accomplished among those who have honestly embraced its principles many changes, which have brought a corresponding amount of peace and happiness to the individuals who have so far remained faithful to its truths. That these individuals were not in possession of the blessings they now enjoy, prior to their acquaintance with those truths, is readily acknowledged by them, and, in fact, forms the topic of their almost every day conversation. Go where you will among the Saints, and you will find no family but what has some interesting account to give of the benefits they have received by the adoption of the Gospel truths they have heard; and even the same testimonies, in many instances, are borne by individuals who are not members of the Church, in relation to some portion of their family, who since their connection therewith have become better men and women. Instances of this kind are quite numerous, and are often alluded to even by persons who are much prejudiced against the Gospel as preached by the Latter-day Saints. The conviction that the Gospel alone has brought these changes, is with the individuals thus benefitted so strong, that many of them (who for some reason or another have to-day lost

their standing in the Church) still continue to declare that they never felt happier than when living up to the requirements of the Gospel.

The object of the Gospel of Jesus Christ being to teach *every* individual who comes into the world the truth as it exists with our Father in heaven, there is a necessity for that truth to be preached to *every* individual; and, as there is a necessity for it to be preached, it is equally necessary that it should be practised, as every intelligent being will admit that truth unpractised is of no benefit to any one. If we stop to inquire why there are at present so many evils in the world, we must come to the conclusion that those evils exist in consequence of the false teachings which have been and are now heaped upon mankind by their teachers: who, although they profess to preach the truth, maintain that the practice thereof is non-essential to salvation. Such a doctrine is unquestionably calculated to produce evils and cause men to disregard their teachings, and indulge in and practice evils which bring misery and woe upon them. On the other hand, if we inquire what has brought happiness and peace to that class to which we first alluded, we will find that it has been the practice of principles of truth embraced in the Gospel, the know-

ledge of which would have proved to them just as powerless as any other kind of knowledge does to mankind, unless practised by them.

Among the many inconsistencies which exist in the majority of man-made systems, none is more glaring than the doctrine of salvation without works on the part of the believer. It is averse to every principle of reason and common sense. Let the principle be applied to any other subject, or, in other words, let an individual introduce the doctrine in this enlightened age, that a nation can attain to honour, power, and glory, without fighting its way by its own industry and perseverance, until step by step it has attained to that condition, and how would he be received? Why, he would be looked upon as a fool, and his doctrine would meet with all the silent scorn it deserved. Yet, withal, we find mankind believing in and cherishing principles (the practice of which will determine their future condition) just as erroneous and inconsistent as the one above mentioned, and this without any precedent whatever to justify them in indulging in such a belief.

Such a state of things loudly calls for the introduction of truths that will strike at the roots of all the evils that exist in the world. Mankind must become convinced that there is no salvation for them only as they seek to obtain it through faith and diligence in keeping the commandments of God; therefore the necessity of the Gospel being preached to every creature, and of its principles being embraced by them before they can obtain a full salvation.

The opinion entertained by the world that the truths of the Gospel are very limited in their extent, applying only to a certain condition of man's life, without having any bearing on any other portion of it except the one in which they feel themselves repentant, is prevalent to a sad extent, and, in fact, so strong does that opinion prevail, that with many of the Saints it is often the means of retarding the progress of the work of reformation in their families. How many, when told that the course they have pursued with their children or neighbours was not in accordance with the profession they

made, would regard the statement as improper! remarking that the Gospel had nothing to do with their private affairs, and so long as they attended to the duties required of them publicly, they considered they had a perfect right to act as they pleased at home, and yet not be disregarding any of the requirements of the Gospel. Instances of this kind are very frequent, and are most unmistakable proofs that the individuals who entertain such feelings are ignorant of the real object of the Gospel, and of the design of the Almighty in revealing it to his children. There is not a man in existence but if he is ever saved, will have to obtain that salvation through the Gospel. He may be sanguine of the realization of the brightest and fondest hopes that mortals ever dreamed of, and labour to obtain them with all the zeal and perseverance that an assurance of success may endow him with, but, unless his motives and actions are controlled by the Spirit of the Gospel, he never will realize the enjoyments he seeks to possess, or attain to a fullness of salvation in the presence of God. Happiness, to be of a durable nature, must be based upon true principles, and these all belong to the Gospel. If this was properly understood by the Saints, they would at once see that all the learning they ever obtained before hearing the Truth, as revealed by the Almighty in these last days, may have been more or less imbued with the erroneous views entertained at present by mankind, and seeing this, they would break the iron band which encircles the narrow and contracted views which form the basis of all their actions, and allow the freedom and width of thoughts suggested by a correct knowledge of the truth to take the lead of their movements and influence them in all their motives. No suggestion or teaching by those whose place it is to teach, would be thought out of place or disregarded, but their knowledge of true principles, and the experience they had acquired by practising them, would ensure them respect and influence among the Saints, and cause their words to be treasured up with eagerness as the words of God himself, of whom they are the representatives. Upon this principle only can the Saints grow in the knowledge of the

truth, and be safe in their every step towards obtaining salvation, while on the other hand, those who persist in shutting their door to the influences of the Gospel as being a sanctuary wherein it has no right of jurisdiction, will reap the fruits of their own misgovernment in the shape of divisions, disobedience, and all their kindred evils among their families, having none to blame but themselves for the introduction of those evils there; while the families of those who have been living under the teachings of the Priesthood, and who have allowed their actions to be controlled by its counsels, will grow in wisdom and power, and increase in the knowledge of God.

It is cheering to observe the increase and development of true principles among the Saints, and to notice the changes that are being brought about in many families—changes which appear as so many harbingers of a better state of things in the human family, hastening on the time spoken of by the Prophets, when the true knowledge of God would be on the earth. This time has at last begun to dawn, and those who are in possession of that knowledge can rejoice with exceeding great joy, because truth has broken the bonds of tradition and error, and poured its floods of light into the world; and under its enlivening rays man is no longer the slave of ignorance and superstition, but basks in the light of God, and as he increases in the knowledge of the truth, so he increases in the attainment of the attributes possessed by his heavenly Parent, which makes him a nobler and greater being as he approximates towards perfection.

Truth is increasing, and consequently becoming triumphant, gathering on its

onward journey those who are the most susceptible to its influences under the broad fold of its ensign, making of them so many living monuments of its power and ability to benefit man, teaching them the way to happiness and glory, and breaking forever the bonds of superstition wherever it shines; rendering man conscious of the evils that surround him, and of his incapability to overcome them without its assistance; a truth that man had failed to observe until the light of revelation disclosed it to his view.

But while few, comparatively speaking, are so privileged as to possess the truth, millions of others are still moving under the influences of false teachings, abusing the gifts God has endowed them with, and employing their talents to invert the truths that have survived the general apostacy of the Church, excusing themselves of all the evils that exist as having existed before them, and as being necessary to the existence of society, while at the same time mankind is suffering and is on the verge of ruin because of them. Is it therefore to be wondered at, that the truth should meet with opposition when coming in contact with such ideas, and that its followers should be accounted as innovators preaching preposterous doctrines? No. But while the work of reformation will increase and save those engaged therein, and shield them from the impending evils that are threatening the wicked, these will find that the systems they have forged will not protect them from the judgments of God, but will crumble like dust, to be remembered only as the wrecks of impotent systems incapable of saving mankind, and as so many evidences of the power of truth to prevail over error and superstition.

ALPHONZO E.

INDIVIDUALITY.

In certain distinguishing characteristics all the human family are alike. All have the same form, so distinct from that of any other created being, that there is no difficulty in distinguishing between man and any other of the many created forms that abound upon the earth; while, gifted with reason

any two of the great community of human beings. Perhaps it would be impossible to find anything so limited in compass as the human face, capable of presenting such multiplied, and it might almost be said, infinite variations, as we behold in that small portion of the human form; for, among the many millions who inhabit the earth, it would be a marvel to find two so exactly alike that a distinction could not be drawn between them. Every human being has his individual identity; not merely the consciousness of an individual existence, apart from and independent of the existence of any other human being, but an identity so distinctly marked that he is distinguishable by it from all the rest of mankind.

This individuality is not confined to the outward man or personal conformation. It manifests itself in voice, disposition, temperament, traits of character, and intellectual abilities. These are almost as varied as the individuals themselves, and often betray the identity of the individuals after the outward appearance has become changed, and the varied circumstances of many years have toned down or altered peculiarities of disposition or character. But while the individuality of personal appearance is looked upon as perfectly natural, and no blame is attached to any person because of the peculiarities of his physical conformation, it is not always so with regard to his peculiarities of disposition, temperament, or traits of character; and this often leads to positive injustice and acts of wrong. We may erect for ourselves standards of excellence, not only with regard to the beauty of outward form and appearance, but, also, by which we seek to measure the moral and intellectual worth of individuals; yet, before we try to bring our fellows to that standard, we should be well assured that it is in every respect correct and not a creation of our own individuality. While human beings are limited in knowledge, as they are at present, and while they are liable to be influenced by a thousand circumstances, and swayed by their own peculiarities, these standards will vary as the individuals themselves are varied; hence if we judge every being by our own notions of right and wrong, and condemn them

if they do not reach our standard of right before we possess a positive knowledge that our judgment is a righteous one, we arrogate to ourselves a power we have no right to, and commit an act of positive injustice on those whom we thus judge and condemn. If men are not to be blamed or condemned for their individual identity as physical beings, why should they be condemned for possessing their peculiarities of disposition or character, which go so far to complete their identity? If they permit these peculiarities to lead them into wrong or in opposition to principles of righteousness, they are free agents, and responsible to God for the use to which they put the powers with which he has endowed them; and we are justified in reprobating the wrongs which they commit. But we are not justified in condemning them, simply because they happen to differ from us as much in the peculiarities of mind and character as they do in outward appearance and physical identity. One man is slow of speech, another quick of utterance; one is taciturn, another communicative; one is liberal even to prodigality, another economical perhaps to parsimoniousness; one is quick of action, another slow to move; one is contradictory, another acquiescent; these and many other peculiarities distinguish individuals, but are they to be condemned simply because they possess these peculiarities? If the liberal man permits his liberality to degenerate into prodigality, then is the characteristic become criminal in its action, and he is placing himself under just condemnation; or, if the economical man yields to miserly parsimoniousness, he has failed to govern himself by principles of righteousness, and he is equally culpable with the prodigal; but neither are to be condemned for simply possessing their own peculiarities. If people would let the conception into their brains, that perhaps their notions might be wrong, and that there was a possibility of others being as near right as themselves, there would be much more charity manifested between man and man, much more respect entertained for each other, and greater harmony and goodwill existing among them as the result of it. But it is difficult to find people who will do so

When a man believes his notions or opinions are wrong, he instantly adopts those which he believes are right, whether he avows the change of opinion or not; and as his opinions change, relative to right and wrong, so is the standard altered by which he seeks to measure the excellence and worth of any and every being whom he considers himself qualified to form a judgment concerning.

We meet these peculiarities of disposition on every hand; in the family circle, in the social community, in the religious organization, and, in fact, wherever we find intelligent human beings; and everywhere we meet them we find them exerting an influence upon humanity for happiness or misery. The man of liberal sentiments, charitable disposition, genial feeling, and warmth of soul will make himself beloved wherever he goes, and shed the sunshine of his heart on many a drooping flower of affection, calling it into a fresh state of existence; while the morose, gloomy, narrow-minded man, with contracted ideas and illiberal thoughts will carry the gloom of his presence into every circle he may enter. But there is a means by which the peculiarities of every member of the human family can be made, not only not repugnant to others, but desirable in that variety which characterizes all the works of God, and which the soul ever seeks after, and yet the individuality be preserved distinct. That means

is the application of the truth, to be learned and applied by all. As men learn and adopt the principles of truth, so do they become polished and fashioned in righteousness; their souls expand under its influence, they acquire correct views and a broader comprehension, which enables them to look upon mankind as one vast brotherhood who are all alike the subjects of ignorance which requires to be removed, and of peculiarities which have to be modified; while they will learn that they need extended to themselves the same liberality of sentiment which they should extend to others, for the very traits on which they may most pride themselves are, perhaps, as repugnant to others as those of others are to them. Hence, as all the members of the family of man learn this truth, each will bear with those things that go to make up the individuality of each other, and to which he may entertain a repugnance, while he will endeavour to so modulate them in himself as to make his society desirable, and aid in introducing congeniality of feeling and unanimity of soul among all the children of men. This is one of the objects for which the truth is revealed to us, and the sooner we learn, appreciate, and adopt it, the speedier will we remove many little prejudices which, taken as a whole, strongly militate against the unanimity of Saints and the happiness of individuals.

VIATOR.

HISTORY OF JOSEPH SMITH.

(Continued from page 425.)

6½ p.m. Received the following letter from William Clayton:—

"Nauvoo, June 26th, 1844.

Dear President.

I write this line to inform you that Mr. Marsh, who lives down the river, and of whom you have had corn, pork, &c., has sent word that if you want any bail he is ready for one to any amount; and further, that he has got some corn left which he wants you to have, lest the mob get it. (We will endeavour to obtain it.)

They have already taken two loads, but he has charged them a dollar a bushel for it.

The *Amaranth* has just landed at the foot of Main Street, and unloaded 200 bbls. flour,—95 for Mr. Kimball, and the balance for Bryant.

Captain Singleton, who came at the head of the police this morning, is sending a request to the Governor to call them home. He says he finds no difficulties to settle here, but there is plenty to settle at home. He furthermore says that while the police were at Carthage they were treated as *soldiers*, but since they came to Nauvoo they have been treated as *gentlemen*.

The company all got home safe and well last night.

A messenger is about to start forthwith to Judge Thomas.

All is peace in Nauvoo. Many threats keep coming that the mob are determined to attack the city in your absence, but we have no fears.

With fervency and true friendship, I
remain yours eternally,

W. CLAYTON."

This letter was sent from Nauvoo by Joel S. Miles. Joseph instructed Cahoon to return to Nauvoo with all haste, and fetch a number of documents for the promised trial.

25 min. to 7. Sent a message to Chancellor Woods to get subpoenas for Samuel James, Edward Hunter, and John B. Lewis, with instructions to send with them the papers that they had sent to the Governor at Springfield, of which the Governor had not seen, as he had started for Carthage before they arrived at Springfield.

1 to 8. Supper.

8 p.m. Counsellors Woods and Reid called with Elder J. P. Greene, and said that the Governor and military officers had held a council which had been called by the Governor, and they decided that the Governor and all the troops should march to Nauvoo at eight o'clock to-morrow, except one company of about 50 men, in order to gratify the troops, and return next day, the company of 50 men to be selected by the Governor from those of the troops whose fidelity he could *most* rely on, to guard the prisoners, who should be left in Carthage jail; and that their trial be deferred until Saturday, the 29th.

After the consultation, the justice, (Robert F. Smith,) who was one of the officers in command, altered the return of the subpoenas until the 29th. This was done without consulting either the prisoners or their counsel.

About 8 $\frac{1}{2}$ p.m., Patriarch John Smith met Lawyer Babbitt, and delivered the message, when Babbitt replied, "You are too late, I am already engaged on the other side."

9 p.m. Messrs. Woods, Reid, and Greene returned to Hamilton's Hotel.

94. Elder John Taylor prayed. Willard Richards, John Taylor, John S. Fullmer, Stephen Markham, and Dan Jones staid with Joseph and Hyrum in the front room.

During the evening the Patriarch

Hyrum Smith read and commented upon extracts from the Book of Mormon, on the imprisonments and deliverance of the servants of God for the Gospel's sake. Joseph bore a powerful testimony to the guards of the divine authenticity of the Book of Mormon, the restoration of the Gospel, the administration of angels, and that the kingdom of God was again established upon the earth, for the sake of which he was then incarcerated in that prison, and not because he had violated any law of God or man.

They retired to rest late. Joseph and Hyrum occupied the only bedstead in the room, while their friends lay side by side on the mattrasses on the floor. Dr. Richards sat up writing until his last candle left him in the dark. The report of a gun fired close by caused Joseph to arise, leave the bed, and lay himself on the floor, having Dan Jones on his left, and John S. Fullmer on his right. Joseph laid out his right arm, and said to John S. Fullmer, "Lay your head on my arm for a pillow, brother John;" and when all were quiet they conversed in a low tone about the prospects of their deliverance. Joseph gave expression to several presentiments that he had to die, and said, "I would like to see my family again," and "I would tell God that I could preach to the Saints in Nauvoo once more." Fullmer tried to rally his spirits, saying, he thought he would often have that privilege, when Joseph thanked him for the remarks and good feelings expressed to him.

Soon after Dr. Richards retired to the bed which Joseph had left, and when all were apparently fast asleep. Joseph whispered to Dan Jones, "Are you afraid to die?" Dan said, "Has that time come, think you? Engaged in such a cause I do not think that death would have many terrors." Joseph replied, "You will yet see Wales, and fulfil the mission appointed you, before you die."

Thursday, 27. — 5 a.m. John P. Greene and William W. Phelps called at the jail, on their way to Nauvoo.

5½ a.m. Arose. Joseph requested Dan Jones to descend and inquire of the guard the cause of the intrusion in the night. Frank Worrell, the officer of the guard, who is one of the Carthage

Greys, in a very bitter spirit said, "We have had too much trouble to bring old Joe here to let him ever escape alive, and unless you want to die with him, you had better leave before sundown; and you are not a damned bit better than him for taking his part, and you'll see that I can prophecy better than old Joe, for neither he nor his brother, nor anyone who will remain with them, will see the sun set to-day."

Joseph directed Jones to go to Governor Ford, and inform him what he had been told by the officer of the guard. While Jones was going to Governor Ford's quarters, he saw an assemblage of men, and heard one of them, who was apparently a leader, making a speech, saying, that "Our troops will be discharged this morning in obedience to orders, and for a sham we will leave the town; but when the Governor and the McDonough troops have left for Nauvoo this forenoon, we will return and kill those men, if we have to tear the jail down." This sentiment was applauded by three cheers from the crowd.

Capt. Jones went to the Governor, told him what had occurred in the night, what the officer of the guard had said, and what he had heard while coming to see him, and earnestly solicited him to avert the danger.

His Excellency replied, "You are unnecessarily alarmed for the safety of your friends, sir; the people are not that cruel."

Irritated by such a remark, Jones urged the necessity of placing better men to guard them than professed assassins, and said, "The Messrs. Smith are American citizens, and have surrendered themselves to your Excellency upon your pledging your honour for their safety; they are also Master Masons, and as such I demand of you the protection of their lives."

Governor Ford's face turned pale, and Jones remarked, "If you do not do this, I have but one more desire, and that is, if you leave their lives in the hands of those men to be sacrificed —." "What is that, sir?" he asked in a hurried tone. "It is," said Jones, "that the Almighty will preserve my life to a proper time and place, that I may testify that you have been timely warned of their danger."

Jones then returned to the prison, but the guard would not let him enter. He again returned to the hotel, and found Governor Ford standing in front of the McDonough troops, who were in line ready to escort him to Nauvoo.

The disbanded mob retired to the rear, shouting loudly that they were only going a short distance out of town, when they would return and kill old Joe and Hyrum as soon as the Governor was far enough out of town.

Jones called the attention of the Governor to the threats then made, but he took no notice of them, although it was impossible for him to avoid hearing them.

Jones then requested the Governor to give him passports for himself and friends to pass in and out of the prison, according to his promise made to the prisoners. He refused to give them, but he told General Deming to give one to Dr. Willard Richards, Joseph Smith's private secretary.

While obtaining this, Jones' life was threatened, and Chauncey L. Higbee said to him in the street, "We are determined to kill Joe and Hyrum, and you had better go away to save yourself."

At 7 a.m., Joseph, Hyrum, Dr. Richards, Stephen Markham, and John S. Fullmer ate breakfast together. Mr. Crane ate with them, and wanted to know if the report was true that Joseph fainted three times on Tuesday, while being exhibited to the troops. He was told it was a false report.

8 a.m. Cyrus H. Wheelock, at Joseph's request, applied to the Governor, and obtained the following passes:—

"Suffer Mr. C. H. Wheelock to pass in to visit General Joseph Smith and friends in Carthage jail unmolested.

THOMAS FORD,
Governor and Commander-in-Chief.

June 27th, 1844."

"Protect Mr. C. H. Wheelock in passing to and from Carthage and Nauvoo.

THOMAS FORD,
Governor and Commander-in-Chief.

June 27th, 1844."

While receiving these passes he related to the Governor the numerous threats that he had heard.

John S. Fullmer went to the Governor to get a pass.

8.20 a.m. Joseph wrote to Emma as follows:—

"Carthage Jail, June 27th, 1844.

20 minutes past eight a.m.

Dear Emma,—The Governor continues his courtesies, and permits us to see our friends. We hear this morning that the Governor will not go down with his troops to-day to Nauvoo, as was anticipated last evening; but if he does come down with his troops you will be protected; and I want you to tell brother Dunham to instruct the people to stay at home and attend to their own business, and let there be no groups, or gathering together, unless by permission of the Governor they are called together to receive communications from the Governor, which would please our people, but let the Governor direct.

Brother Dunham of course will obey the orders of the Government officers, and render them the assistance they require. There is no danger of any exterminating order. Should there be a mutiny among the troops, (which we do not anticipate,

excitement is abating) a part will remain loyal and stand for the defence of the State and our rights.

There is one principle which is eternal: it is the duty of all men to protect their lives and the lives of the household, whenever necessity requires, and no power has a right to forbid it, should the last extreme arrive, but I anticipate no such extreme, but caution is the parent of safety.

JOSEPH SMITH.

P.S.—Dear Emma, I am very much resigned to my lot, knowing I am justified and have done the best that could be done. Give my love to the children and all my friends, Mr. Brewer, and all who inquire after me; and as for treason, I know that I have not committed any, and they cannot prove an appearance of anything of the kind, so you need not have any fears that any harm can happen to us on that score. May God bless you all. Amen.

JOSEPH SMITH."

(To be continued.)

A. H. S.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 12, 1862.

IMPORTANCE OF CONTINUED REVELATION.

—
THERE is nothing in which man has so much at stake as in the securing of his salvation; and, perhaps, nothing he is so easily satisfied upon that the means he is employing will secure the great object of his hopes and desires. In everything else he endeavours to obtain a certainty for himself that the consummation desired shall be effected; while he is content, generally speaking, to base his hopes of eternal happiness on the traditions of the past, or the records which testify of the certainty obtained and the knowledge possessed by men who lived in ages long antecedent to his own. That God did reveal himself to mankind in former ages is readily admitted by millions, but that he should now manifest himself to humanity and bless them with the revelations of his will, is looked upon as something strange and improbable; yet it is doubtful if there ever was a period, in the history of the world, when revelation was so much needed as it is at the present time. With a fearful looking forward to in the future; dread, discord, and tribulation in the present; and doubt, uncertainty, and contention on every hand relative to matters which affect the present happiness and ultimate salvation of mankind, we may well wonder why it is that men so persistently refuse to avail themselves of the means so graciously and mercifully placed before them by Jehovah, through which they could be blessed with his revelations and thereby avert the calamities which hang threateningly over the nations.

The whole history of the world bears testimony to the importance and necessity

of continued revelation from God, for when it has ceased in any age or country men have gone astray, wandered into error, and gradually lost sight of the truths revealed. The inhabitants of the earth in their diversified forms of faith and worship, from the poor ignorant savage that bows down before a stick or a stone, through all the shades and variations of religious belief, furnish incontestible evidence of the truth of this statement; for all have descended from one common root, and to the great progenitors of the human race the Lord revealed himself freely. Yet that revelation exists but as it is preserved in sacred writings, or, among some nations, in dim, shadowy, vague tradition, mingled with much that is wild, romantic, and improbable. At different times and in various countries did God reveal himself to his children here upon the earth, instructed them, preserved them from dangers, foretold through his Prophets the events which the future should unfold, and in many and varied ways blessed them; but, although mankind have the records which contain an account of many of these revelations, they are nevertheless wandering in ignorance and darkness, from which they can be led by actual and present revelation alone. These records are a subject of contention and a bone of discord among those who possess them; and instead of being a certain and infallible guide in the pathway that leads to salvation, their contents are so mystified and perverted by those who have not the light of revelation to guide them, that their plainest inculcations have become matter of speculation among men, and the most zealous and sincere believers in them are groping in darkness and doubt, vainly endeavouring to profit by the information they afford. Men eminent for learning, piety, and sincerity, have prayerfully entered upon the task of interpreting the Scriptures, to give a positive and certain meaning to their contents; have carefully studied the languages in which they were originally written, that humanity might have the benefit of their researches, and have diligently sought to throw all the light they possibly could upon them; yet the tomes of commentators differ on almost every page, showing how utterly incapable man is, when bereft of present revelation, to understand the truth by which salvation can be obtained.

Perhaps one of the most mournfully instructive spectacles which has ever been presented to the world is afforded in the present internece struggle in America, and it shows in the clearest possible light how far men can wander from consistency and truth, in matters of religion, when bereft of the light of revelation, and guided by their own conceptions alone of the character of God and the nature of the relationship they bear to him. In that country men who have worshipped at the same altar, sat at the same communion table, professed the same faith, believed the same Bible, mingled their voices together in prayer to the same God, occupied the same pulpits, and ministered to the same people, are now arrayed in opposing ranks, and with equal fervency and zeal call on God to bless the respective armies to which they belong or with whose interests they are identified, to give them power over each other and strengthen them for the victory. They who professed brotherhood in faith and worship but a few months ago, now implore Heaven for the destruction of each other; and this they do zealously, religiously, and as they believe with fervid feelings of piety. Each side proclaims its days of humiliation and fasting, that intercession may be made with God for victory to crown their arms, and returns thanksgiving as in turn they have been victorious. These men have been trained in freedom of thought and speech, have enjoyed that liberty of mind which is so conducive to the increase of knowledge, have carefully read and noted the contents of the Scriptures, and are

earnest—terribly earnest in these supplications and thanksgivings; yet blindness could scarcely carry them farther, and if God would hear and answer their mad and terrible prayers, irretrievable ruin and utter destruction would be the result to both the belligerent parties. This is not a spectacle of Christians arrayed against heathens or unbelievers in Christ, nor yet of Protestants arrayed against Roman Catholics, nor even of one denomination contending against another, but of the members of many Christian sects engaged in deadly, destructive strife, animating the already maddened soldiery by sermons preached from the same Bible, and calling on the same God to scatter his indignation among the ranks of those they are severally opposed to. Though, perhaps, this has never been equalled in extent in wild inconsistency and terrible religious blindness, still, it is no new thing in the history of the world. Roman Catholics have been arrayed against Roman Catholics, and the priests of the contending nations have blessed the armies going forth to battle and the standards they were to follow to bloodshed and carnage. Pope has been seen contending with Pope, each fulminating his thunders against the other; Protestant nation has gone to war with Protestant nation, and God has been importuned by either side to give them power over the other, and all this among the followers of Him who said "Blessed are the peacemakers," and "If ye are not one ye are not mine." Could spiritual blindness carry a people further? Would a people blessed with continued revelation ever perpetrate such a monstrous inconsistency as ask God to gratify their vile passions of revenge and hatred by destroying others who were as zealous and devout worshippers of God as they were themselves? No; such a people could not do so, and a man possessing the Spirit of God—having within him the testimony of Jesus which is the Spirit of prophecy, would not do so. If the inhabitants of Christendom had anything like a correct knowledge of God, or of the prayers and worship acceptable before him, would they, while looking forward to the same heaven of happiness after death, importune him to destroy each other while living? If they possessed the Spirit of revelation—were blessed with communications from God, they would know that his anger was kindled against those, who under the garb of worshipping him, sought to satisfy their foolish notions and strove to gratify their unbridled passions and desires. But if, with all the boasted light and intelligence of the present age, the religious leaders of the people can be so blind and ignorant of the truth, what must be the condition of the people who are led by them? If they would receive the Gospel, and through the possession of the Spirit of God have their eyes opened to behold the truth and secure to themselves the blessings which ever accompany its reception, they would not only cease to importune God to destroy each other, but they would cease the work of destruction themselves, and exert their united powers to spread peace, happiness, and prosperity among mankind. The people of the United States have rejected revelation, rejected the offers of the Gospel, persecuted even to the death the servants of God, murdered the Prophet and Patriarch of his Church with other noble men who sealed their testimonies with their blood, repudiated their teachings, and cast out from their midst an entire loyal and industrious people because they possessed, and acknowledged the possession of, continued revelation; and now the results are seen in the fearful spectacle presented, by their condition, to the world. There is no parallel to it in history, except it be that of the Jews after the crucifixion of Jesus, who, even when the armies of Rome beleaguered Jerusalem, madly destroyed each other,

blasphemously calling upon God to sanctify with his approval their deeds of violence and blood.

If ever a warning lesson more impressive than another was given to men, of the necessity of a people being guided by continued revelation from God, it is afforded in this American struggle. Not only are the people of that nation suffering from the effects of the civil war now raging in their midst, but other nations, as well, are being plunged in misery and sorrow in consequence of it. In this country pauperism is increasing to an alarming extent, with every prospect of its being daily augmented for a long period to come. Distress sits among the nations, and their children are weeping, while cabinets are filled with dread and unable to avert the evils. Priests preach and pray, and imitate in a degree the acts of their brethren in the land of strife, while there clergymen—professed ministers of the Gospel of Peace, have buckled on the sword and are leading their followers on to battle and blood. Yet it is not because they have not been forewarned of the evils now existing, and of those still impending, that this is so; God has repeatedly extended his offers of mercy and salvation to them; would have bestowed upon them the blessings of revelation and the Gospel, and even now, if they would repent and turn unto him, he would bless them with peace, prosperity, and happiness. But while they are plunged in strife, and looking forward with fear to the future, his people, led by the voice of revelation, are engaging themselves in works of peace and acts of love, increasing in the knowledge of God and in power to labour effectually for the regeneration of the world, and, led by his Priesthood inspired by the same Spirit which animated all the Prophets and Apostles, they will build up a kingdom that shall endure forever, and in its increasing power and dominion bless the honest of every nation under heaven.

ARRIVAL. ✓ Elder Chauncey W. West reached Liverpool, from Zion, in good health and spirits, early on Friday morning, the 4th inst., by steam-ship *City of Washington*, from New York, after a pleasant passage of 13 days.)

ABSTRACT OF CORRESPONDENCE.—By letter from Elder David M. Stuart, dated Dundee, June 24th, we learn that matters are moving on favourably in the north of Scotland. He says,—“ Since I last wrote you I have been in the Dundee Conference, labouring to the best of my ability to bless the Saints and instruct the ignorant; how far I have been successful in the good work the fruits of my labours shall show, both in myself and others. Brother Baxter is well and feeling well in the work assigned him, and the Saints are feeling well everywhere I go.”

C O R R E S P O N D E N C E .

 AMERICA.

Ship *Manchester*, June 12, 1862.
President Cannon.

Dear Brother,—We are pleased to report to you the safe arrival of the *Manchester* at New York, after a passage

of 37 days, during which the Lord has been mindful of us as his Saints, and bestowed many blessings upon us. We cannot complain of too many calms, or of great storms encountered, yet our passage across the Atlantic tells of

many strong breezes, an occasional half gale, and, with one day's exception, the first 28 days spent in constant labour against head winds. The captain having taken the northern route, we, in consequence, got into very high latitudes; if rightly informed, the highest yet attained by the *Manchester*. On Monday, the 2nd inst., our lat. being 47.4, N., we expected to fall in with ice, and the nipping cold caused some to wonder what the folks in old England would say to a June day so cold.

Tuesday, the 3rd inst., brought to sight eleven icebergs, in itself a grand and imposing spectacle, though not very pleasant company.

On the 5th inst., the weather began to clear, with indications of fair winds. To particularize each day's sail would be but to re-tell the experience of the previous day. In consequence of the roughness of the weather sickness to a great extent prevailed, but the good provision made by the Liverpool Presidency enabled us to render all the assistance necessary to benefit such.

During the voyage there has been two marriages, one birth, and *no deaths*; this latter a matter of great satisfaction when we consider that several were very sick when they embarked. The blessings pronounced upon the ship's company by the Presidency, previous to leaving Liverpool, have been fully realized in the preservation of life, and comfort attending us while crossing the ocean.

We held meetings every Sunday, and on Thursday evenings, but on account of the bad weather all meetings, with one exception, were held between decks, at which general instructions, according to the circumstances of the Saints, were given. At testimony meetings the power of God was manifested, and the hallowed influences of the Holy Spirit were enjoyed by all.

On Sunday, the 1st inst., we blest a child, born on the 22nd ult., with the name of Henry John Trask Adamson, at which Captain Trask, Dr. Buchanan, Mr. Goss the chief mate, with several others were present. Captain Trask presented Peter and Ann Adamson, the parents, with a congratulatory letter, accompanied with a chart of the Atlantic, indicating the lat. and lon. in which the child was born.

It would not be misplaced here to mention the courtesy and uniform kindness with which all have been treated by Captain Trask and those associated with him. At a meeting held on Thursday evening, June 5th, it was unanimously resolved, "that we present Captain Trask and Dr. Stanley Buchanan with testimonials expressive of our feelings," which was accordingly done, and to which they returned appropriate replies.

The provisions have been of a first class character, giving general satisfaction.

We passed Shinycock Lighthouse on Wednesday, the 11th, about 8 a.m., and took in pilot. Head winds kept us beating about until Thursday evening, when a freshet sprung up, enabling us to get to anchor opposite Castle Gardens at 9 p.m.

Friday, 13th.

We landed at Castle Gardens to-day, at which place Elders H. S. Eldridge and O. E. Bates met us.

Praying that God's blessing may rest upon you, and with kind remembrance to all associated with you, we remain yours truly in the Gospel of Christ,

JOHN D. T. McALISTER,
SAMUEL L. ADAMS,
MARK BARNES.

GEORGE REED, Clerk.

P.S.—We start for Florence this afternoon.

ENGLAND.

NOTTINGHAM CONFERENCE.

Nottingham, June 24, 1862.

President Cannon.

Dear Brother,—Knowing that you ever have a desire to know of the situation and progress of the work in the different Conferences, I thought perhaps a few lines from the Nottingham Conference would be acceptable, as it is some time since you have had any report from it. In visiting through the Conference, I find many vacancies which, previous to our recent emigration, were occupied by warm-hearted Saints, who, through the blessings of the Lord, have been enabled to break loose from their old moorings, and are now wending their way to the home of Deseret; which blessing they have long

looked and anxiously prayed for. The Saints here, with but few exceptions, enjoy a good portion of the Spirit of the Gospel, and are striving to live their religion. The spirit of emigration does not sleep. A great majority are straining every nerve to get ready for next season. Brother Bigler has been with us for several days, and the Saints have greatly enjoyed his visit. He has blessed them, and they have endeavoured to reciprocate the same by blessing him in return. He left here this morning, in good health, for Leicester; the Lord bless and prosper him in his labours in the midst of the Saints!

The work here is moving steadily along. There is quite a spirit of inquiry among the people; and many are investigating the work with favourable impressions. We have added over twenty to our number since the commencement of our recent emigration. On Sunday, the 15th, I visited Lincoln, a distance of thirty-five miles from here, where five of the Saints reside; I found them feeling well, and striving to live their religion. One of them opened his house for preaching, and I held two meetings with them. Several of their neighbours came in, and at the close of the meeting they expressed great satisfaction at what they had heard; and some of them wished me to visit them again as soon as I could. I think there is a good prospect to establish a Branch in that place, if it is attended to. I think that there is some sheep there, for I had been there scarcely twenty-four hours before the wolves began to howl. Soon after the close of our evening service, a Baptist preacher, with one of his friends, came in, and wished the privilege to ask some questions, which privilege I granted; but when I opened the Scriptures to them and began to tell them the truth, they became very uneasy, and had no time to stop. They soon took their departure, leaving me and my friends to enjoy the evening to ourselves.

Ever praying for the prosperity of the kingdom of God and your welfare, I remain as ever, your brother in the Gospel,

JOHN D. CHASE.

✓ SOUTH AFRICAN MISSION.
President Cannon.
Dear Brother,—As the mail is about

to close for England, I embrace the present opportunity of writing you a few lines to let you know how we are getting along in Africa.

Brothers Dixon and Talbot went to Graham's Town, the place where they were born, to try and establish the Gospel in that city. Their old friends and acquaintances wished to shun their company, and were perfectly satisfied with their own views. They visited and distributed pamphlets amongst those who would listen and read. When they failed in getting a house or place to preach, they posted up notices, announcing to the people that they would preach in the market square, which they did three consecutive Sundays. They had a congregation each time; but when they asked the people to feed and lodge them, no one consented; during their two months' stay they had to board themselves.

As there were urgent calls for them to proceed farther up the country from men who were willing to open their doors for them to preach in, and, also, feed and lodge them, I told the brethren as the Lord would open the way from time to time, they had better walk in it, and keep following up that channel, and let Graham's Town reflect for a little. The last letter I had from them they were at Eland's Post, where the Temperance Hall was freely opened to them, and were holding forth to the people. They were in good spirits; several investigating. With regard to Graham's Town, several Elders have attempted to effect an opening there, but have always failed.

When brother Zyderlaan last wrote to me, he was in good spirits. He was preaching to the African Dutch in the neighbourhood of Cape Town. They are very much bound up in their ministers, and it is hard to make an impression upon them. He had baptized a young German. The few Saints residing in that district felt better, and were increasing in the Spirit of the Lord. The preaching in the Government Gardens was still kept up every Sunday. When brother Zyderlaan is not there, brother Ryan, from Mowbarry, keeps up the appointment. He has been occasionally disturbed while preaching in the Gardens by a ruffian who would make a noise and mimic

him, and then go round the people with his hat to collect money. The policemen seized him, and brought him before the magistrate, who gave him two weeks' hard labour as a remuneration for his services. Since that time they have had a few peaceful hearers. In Port Elizabeth the Saints are feeling much better. Two or three have worked out, which I naturally expected. I hold three meetings every week, and a few strangers attend. The work, on our arrival in this country, was perfectly dead, and it will require some time to get it started again. I feel well in my field of labour, and am satisfied the Lord will give us souls for our hire. We have had our meeting-house windows smashed a few times, and the doors pelted with stones, by a mob of young men who would do the execution in the dark. I bore this annoyance for two months, thinking, perhaps, they would quit it; but, however, when the

glass was put in, it would be knocked out again. I then had shutters made to shield the glass. They would then pelt the doors and shutters, and deface the sign. I went and saw the magistrate on the subject. He treated me with great urbanity, and informed me if I could get hold of one of the party, he would make such an example of him that they would be very apt to stop it. He said he would have a policeman keep a lookout in the vicinity of our meeting-house. I then had a reward of £4 inserted in the papers, to be given to the person or persons who would convict the person or persons guilty, &c. They have been very quiet since, and have left our place alone.

Give my love to the brethren associated with you, and accept the same yourself. I remain your brother in the kingdom of God,

WILLIAM FOTHERINGHAM.

SUMMARY OF NEWS.

AMERICA.—Active skirmishing was going on before Richmond. The Confederates are assuming a more menacing attitude. The Confederates opened fire upon the Federal fleet at City Point. The Federals returned the fire, silencing the Confederate batteries. Buell's army has left for East Tennessee, via Huntsville. Jackson has left considerable force at Harrisonburg and Port Republic. The Confederate General Eyre is at Luray. The forces of General Shields are concentrated at Strasburg. Fremont is advancing to Newmart, and an engagement in Shenandoah valley is expected. Pope has relinquished the pursuit of Beauregard. It is reported that the Federals will now form a defensive line from Corinth to Memphis and abandon their aggressive policy in the West during the summer months. Beauregard's left wing extends to Hernando South. The Confederates continue to receive reinforcements at Richmond. The Federals have occupied Cumberland Gap, evacuated by the Confederates. There is no material change in New Orleans. One man has been hung in that city for hauling down the Federal flag from the Mint. Federal guards have been ordered to shoot down persons attempting to lower the Federal flag or molesting Union citizens. Three thousand bales of cotton have been shipped from Memphis. Guerrillas are burning cotton in Northern Mississippi. The House of Representatives has passed the bill confiscating the slaves of rebels. It is reported that the Federal Secretary of War will call on Governors of States for more additional troops. A bloody battle was fought near Charlestown on the 16th ultimo, with heavy loss on both sides. The *Charlestown Mercury* expresses apprehension for the safety of the city. Beauregard had arrived at Montgomery *en route* for Richmond. The reinforcement of Jackson is confirmed. The Federal mortar fleet had left New Orleans for Vicksburg.

RUSSIA.—The incendiaryism in Russia is spreading from St. Petersburg to the provinces. At Tiflis, on the 16th of May, 10 houses were burnt; at Mohilev on the 9th, 20 houses; at Czernichow, on the 11th, 44 houses, 133 shops, and the church. Acts of incendiaryism at Novgorod are reported, but details are wanting.

SERVIA.—The first conference between the special commissioners of the Porte and the Servian Government took place on the 25th ultimo. The Prince required the demolition of all the fortresses. A Turkish division, with eight cannon, has advanced towards the frontier. The Turkish commissioner has had an audience of the Prince of Servia. The new governor of the citadel has arrived. The armistice is confirmed, but both sides continue their armaments. Public opinion is favourable to the war with Turkey.

REECE.—According to late intelligence from Athens, a certain amount of agitation still existed in the kingdom of Greece, and particularly in the islands comprising the Cyclades. Disturbances were considered not unlikely at Syra at the time of the municipal elections, and, in consequence, the authorities have taken great precautions. Advices from Athens also announce that a general amnesty had been granted for all press offences. It was also expected that a general amnesty would be immediately declared for all persons implicated in the late insurrection.

PORTUGAL.—The province of Minho is perfectly tranquilized. The King has conferred upon his brother, the Infante Don Augusto, the Order of the Tower and Sword. It is said the Empress of Brazil has altered her will, to the exclusion of the royal family of Portugal, in consequence of the Government measures respecting the Sisters of Charity. The Cortes have passed the budget. A marriage will soon take place between the Marquis de Sousa and Holstein, son of the late Duke of Palmella, and Donna Maria Eugenia, daughter of the Count de Sábral. The vine disease is gaining ground throughout Portugal.

THE HERZEGOVINA.—The Montenegrins have attacked Dervisch Pasha between Ruzino and Bagnani, and forced him to retreat to Bilecia. The Turkish troops stationed at Trebigne have been sent to his assistance.

FRANCE.—Several detachments of military workmen and of the hospital corps left Paris on the 1st instant for Cherbourg, where they were to embark for Mexico. It is expected that the *Moniteur* will shortly publish a manifesto about Mexican affairs, it being generally felt in Government circles that M. Billault's speech was far too vague to be satisfactory.

V A R I E T I E S.

—o—

"THE WIDOW'S MITE."—There is a good reason why a little man should never marry a bouncing widow. He might be called "the widow's mite."

WHAT'S IN A NAME.—"Well, Sambo, what's yer up to now-a-days?"—"Oh, I'se a carpinter and jiner."—"He, I guess yer is. What department do you perform, Sambo?"—"I does the circular work."—"What's dat?"—"Why, I turns de grindstone."

A WONDERFUL WOMAN.—A governess in her advertisement stated that she was "complete mistress of her own tongue." "If that's the case," said a caustic old bachelor, "she can't ask too much for her services."

AMUSING PUNCTUATION.—A blundering compositor, in setting up the toast, "Woman, without her, man would be a savage," put the punctuation in the wrong place, which made it read, "Woman, without her man, would be a savage."

ALL THE DIFFERENCE.—A maiden lady, suspecting that her female servant was regaling her beau upon the cold mutton of the larder, called Biddy, and inquired whether she did not hear some one speaking with her down-stairs. "Oh no ma'am," replied the girl, "it was only me singing a psalm."—"You may amuse yourself, Biddy," replied the maiden lady, "with psalms; but let us have no *hims*, Biddy—I have a great objection to *hims*."

A TENDER REMEMBRANCE.—As a certain musician, who had a very bad voice, was singing one day, he took notice of a woman who fell a crying; imagining that the sweetness of his melody awakened some passion in her breast, he began to sing louder, and she to weep more bitterly. He had no sooner ended the song, than going to the lady he asked her why she cried. "Oh!" she said, "I am the unfortunate woman whose ass the wolves destroyed yesterday, and no sooner did I hear you sing, but I thought on my poor ass, for surely never were voices so much alike."